105 and to be restricted solely to that group. No
171 myth collection taken from any primitive group can hope to be all-inclusive for the mythology of the entire group, and this myth has by accident doubtless been previously overlooked, both by native raconteurs and by ethnologists when they have been engaged in myth taking. The approximate distribution of the myth, when known, will be of interest, and if it is found in only one or two other tribes, with its recording will go the last unclouded claim that could be put forward for the unique character of any trait in Tübatulabal culture.

METHOD OF STUDY

101 The following ethnographic study of the Tübatulabal, a Shoshonean-speaking people of the southern Sierra Nevada foothill region of California (fig. 1), is based on field work done
[2a] near Weldon, Kern county, in the summers of 1931-
115 33 on funds provided in part by the Board of Research of the University of California. My chief

115 informants were Steban Miranda, aged 86 (father 1/2 Tübatulabal, 1/2 Palagewan; mother Tübatulabal) and Frances Philips, 68 (father Tübatulabal, mother Koso). Mrs. Estefana Miranda Salazar, 40 (father Tübatulabal, mother Yokuts), interpreted for her father, and Mrs. Legora Tungate, 45 (father Tübatulabal, mother 1/2 Tübatulabal, 1/2 Koso), for her mother, Mrs. Philips. Other informants and interpreters were Petra Nichols, 89 (father Tübatulabal, mother Palagewan); Mike Miranda, 45, Steban Miranda's son and full brother to Mrs. Salazar; Frank Chico, 30 (father Tübatulabal, mother Koso); Fernando Miranda, 47 (father Mexican, mother Tübatulabal); Rosie Pablo, 45 (father Yokuts, mother Tübatulabal); Susie Williams Nieto, 48 (father Kawaiisu, mother Tübatulabal).

[P. 50d] Tubatulabal NS22

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Frank Manuel was born at Soto´tlo, a large village of about twenty families, on Deer Creek where both Bankalachi and Pitanisha (Tübatulabal) lived. His maternal grandfather, Čoxo´no, was a Pitanisha chief there. There were two other chiefs whose names F.M. does not re-

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[120] See Voegelin, Tübatulabal Ethnography, 19.

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[172]

[121] Stode pipes occur in archaeological remains from the southern valley but were not used within the memory of informants; they may also have come by trade from the Chumash (see Kroeber, Handbook, 564).

[122] Gayton, Estudillo, 83.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29
Tubatulabal NS22

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this locality was probably the dividing line between the Canaliño and their neighbors to the east, the *Shoshoneans.*

The Shoshoneans were the largest and most powerful group bordering on the Yokuts. They extended from the Canaliño to the east and to the north as far as the Miwok. The names of some Shoshonean tribes have been preserved.

Occupying upper Tejon Canyon northeast of Tejon Ranchos Headquarters, the desert territory lying about Willow Springs, and Cummings and Bear valleys were the *Kitanemuk.* When asked for their tribal name some aged Tejon Indians will still answer, *"Ah kik-ke tah nim"*, meaning, my tribe is Kitanemuk." A Kitanemuk village was located on Tejon Creek six miles northeast of Tejon Ranchos Headquarters. It was named *Tusin Tinliu.* The site is now occupied by a settlement of Indians of mixed tribes.

The Kitanemuk Indian village on Tejon Creek where the Overland Stage Station was located was named *Ahyah Kahbe,* which means Cottonwood. The village at the mouth of Comanche Creek was named *Cheut* (Che'-oot) *Pahbe.* Comanche Creek and Comanche Point both went by the name of the village there. Comanche is a name applied by white people. The first canyon north of Comanche Creek, and also the Indian Village there, were called *Ahbahvo Kahse.* At the present White Wolf Ranch was a village called *Ahtuse* (Ah-too'-se). The mountain valley there had the same name. Tejon Canyon back of Tejon Ranchos Headquarters was named *Cutset* (Coot-seet) *Ahobe.* Bear Mountain was called *Kiets* (Ki'-eets). Where the Vaquero Headquarters is now at Tejon Ranchos was an Indian village named *Hunah Vahmutch.*

Occupying Tehachapi Valley and the country north through Walker's Basin were the *Kawaiisu.* This tribe occupied territory almost exactly opposite the Yowlumne. On Caliente Creek, where the town of Caliente is now located, was the Kawaiisu village of *Tumayo.* Another Kawaiisu village was *Tahichpiu,* after which modern Tehachapi was named.

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North of the Kawiisu were the *Bankalachi.* As this volume goes to press there is perhaps one aged full-blooded member of this tribe still living, *Las'-yeh,* of Tule River Indian Reservation. She is now probably ninety-five years of age and is still the active head of a household. Together with her late husband, she accompanied me over much of the territory once occupied by her tribe, as well as neighboring Yokuts territory,

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts
Tubatulabal NS22

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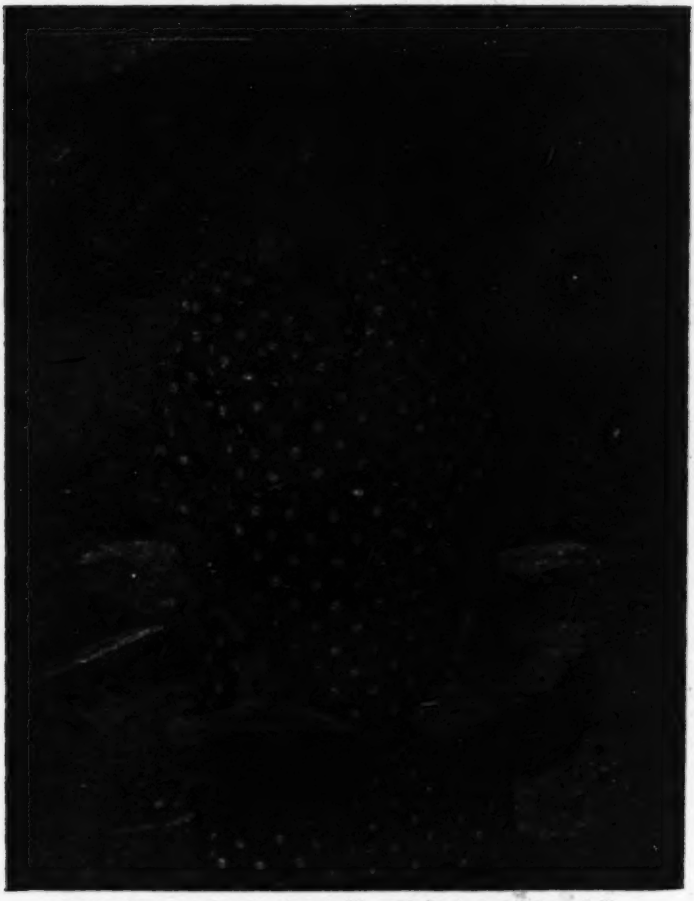

Los'-yeh, now aged about 95 and last surviving full-blood of the Bancalachi Tribe from near Glennville, Eastern Kern County.

and helped record the names of many village sites and natural landmarks. On the site of present Kernville was the Bankalachi village of *Tulonoya*. Another Bankalachi village, *Pitnaniu*, was located where Isabella is now. Where Bodfish is now was the village of *Tumoyo*. *Haukaniu* was located where the old mining village of Keyesville was established. *Mawsow* (ow as in cow) was the Bankalachi name for a village about a mile and a half above the forks of Poso and Little Poso Creeks. It was